# Friends Bulletin

PACIFIC, NORTH PACIFIC AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

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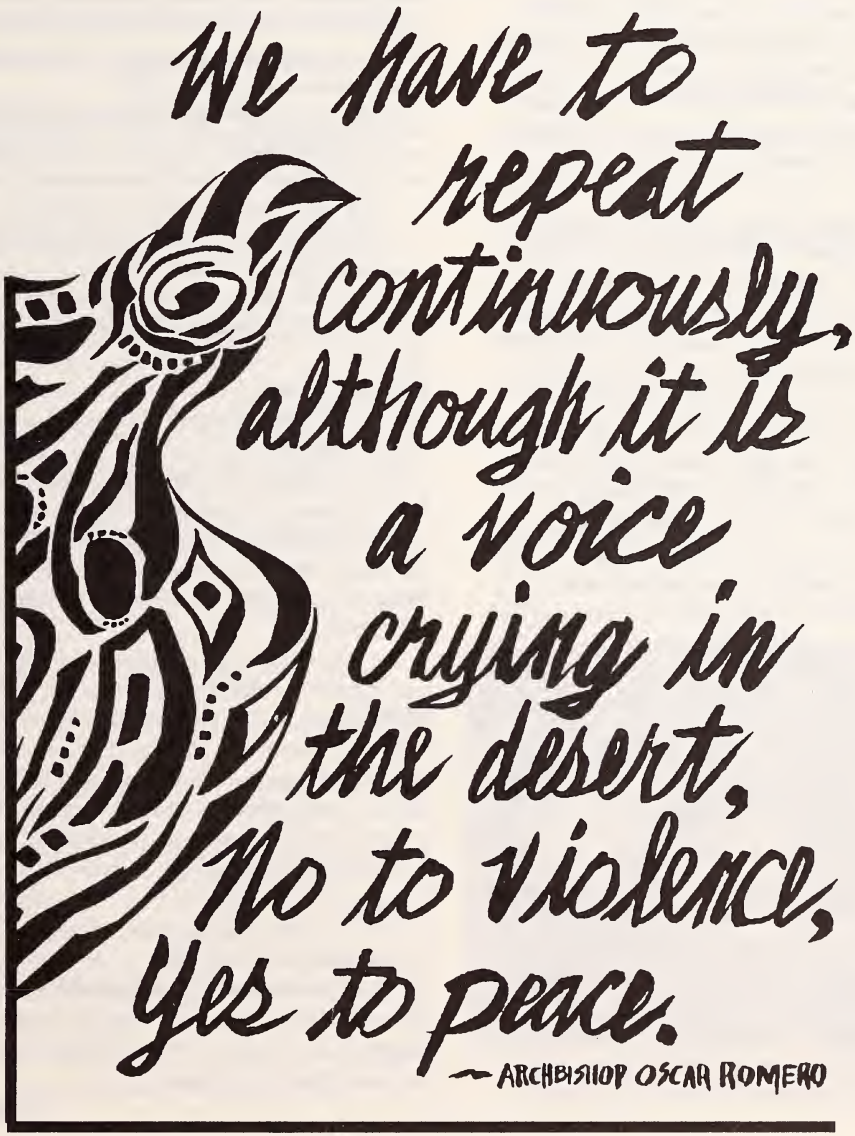

# Editorial

## Beginning a New Decade

*"...A time to weep, and a time to laugh;*
*a time to mourn, and a time to dance....*
*a time of war, and a time of peace."*
— Ecclesiastes 3:4 & 8

The writer of the Book of Ecclesiastes would be bewildered by the simultaneity of time and events in our tumultuous and rapidly transformed world which now acknowledges its interdependence as we begin the last decade of the twentieth century. Change is no longer orderly, seasonal or predictable, if it ever was.

No political prognosticator could have predicted the sudden accelerated breakthroughs to freedom in the Soviet Eastern Bloc nations — Poland, East Germany, Czechoslovakia, Hungary, even Bulgaria and the more violent current revolution in Romania — which have occurred since last summer. The popular will toward resistance and nonviolent revolution witnessed by thousands demonstrating in all these countries broke like a great gathering wave over Eastern Europe following the November 9 opening of the Berlin Wall. East Germans were inspired by the courage of their Polish neighbors who had wrested control of their government from communist leadership shortly before thousands of East German citizens left their country for the West. This unprecedented exodus created forums in which East German citizens began to demand a restructuring of their government. In this process, travel restrictions to the West were relaxed. Who will ever forget the startling photographic image of East German citizens dancing atop the formerly forbidden wall, symbol of the cold War since 1961? The climate of Gorbachev's *perestroika* and *glasnost* tipped the scales of political balance toward noninterference by the Soviet government in these determined reclaimings of peoples whose insistent cries have been: "Freedom! Democracy!"

In the spirit of this great rejoicing, I drove to Santa Cruz, November 11, to create a day of retreat and thanksgiving with my German friend (and Friend) Nicola Geiger. I took with me Mahler's Fourth Symphony in G, a work of sublime beauty whose lyrical passages of light and darkness embody the tragic history of Europe in this century.

We listened wordlessly for an hour, each joined in memory and empathy to the silenced millions whose lives were destroyed by two World Wars.

We read passages from the diary and letters of Kaethe Kollwitz, celebrating the artistry and courage of a German woman who suffered the deaths of a son and grandson in the wars. Kollwitz's career as an artist had been cut short by the Nazi government with whom she would not cooperate. She articulated this vision before her death in 1945:

> Someday a new ideal will arise and there will be an end of all wars... I am dying in this faith. People will have to work hard for that new state of things, but they will achieve it.... It is a new idea [pacifism], the idea of human brotherhood.
>
> — *The Diary and Letters of Kaethe Kollwitz*, Northwestern University Press, 1988, pp.198 & 199.

This paen of hope was a verbal counterpoint to the exultant "Hymn to Light" which concludes Mahler's Fourth Symphony.

Nicola Geiger, who had not desired to return to East Germany, now has hope that she may once again see East Berlin, find the graves of her parents, stand by the places where she once lived. "There is no one left living for me to see." But there are the heart's connections."

As I drove the coastal highway on my return to San Francisco, I did not know that the war in El Salvador was at that time intensifying in its worst fighting in ten years. Nor could I foresee our joy at peace breaking out over Europe would be accompanied by our simultaneous horror over our own government's increasing involvement in the Salvadoran civil war and by its December 20 invasion of Panama.

This time for laughing and dancing is also a time for mourning and weeping.

Let us join renewed hope and will to continue, in this new decade, giving our energies to increasing the longevity and stability of times of peace until there are no longer times of war.

**Shirley Ruth**

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*Children at Play. Photo by Peter Schütte, Multnomah Meeting*

# Healing Our Earth

*by Elizabeth G. Watson*
Excerpted from an Address to the
Montana Gathering of Friends, August 1989

Matthew Fox, in *The Coming of the Cosmic Christ*, tells of waking from a dream he could not distinctly remember with words in his ears, "Our mother is dying." He was puzzled for a moment, because it could not mean his own mother. Then he realized that it was the mother of us all, our Earth, who is dying.

Who can heal what may be the mortal wounds of our planet? Those who are specifically wounded by the same blindness and greed that have laid waste our Earth. I am thinking of women, and also children, old people, poor people, people of color, people oppressed for their gender preference. As with injustice and war, those who profit from the system will never voluntarily work seriously at healing the earth unless we motivate them to do so.

Healing our Earth calls for a new way of looking at the planet, and thinking about reality. Some people, many of them women, have already seen through the myths that underlie Western society, and have changed their thinking and consequently their life styles. They represent "the last, best hope of Earth."

Underlying society are certain accepted assumptions that are no longer valid, if they ever were. We all have been taught to view the world hierarchically, seeing it as a ladder. At the top is God, then "a little lower than the angels" is man (not generic man), lower down are women, children, enemies, slaves, and still lower down animals and plants, and at the bottom earth itself. "Fill the earth and subdue it." (Genesis 1:28). "Thou hast put all things under *his* feet." (Psalm 8:6) We've all been taught to "get to the top" and to be the best. Man's dominion over women, white dominion over black, human dominion over animals and over the earth itself, all come from this hierarchical mindset.

The earth is, of course, not the bottom of the heap. It is a delicately balanced ecosystem in which all living things are interdependent.

We also view the world as dualistic. We draw lines to divide sheep and goats, darkness and light, evil and good, black and white, women and men, earth and heaven, and on and on. We see opposites locked in cosmic struggle. The Light must overcome the Darkness. Good must overcome Evil.

Eastern religions teach that opposites complement and complete each other. Yin and Yang nestle comfortably together in the familiar symbol. Viewed from space, we see that Earth is a globe. Lines on a globe, if extended, eventually curve back on themselves to make circles. Circles include, rather than divide.

British physicist, James Lovelock, and Boston biologist, Lynn Margulis, have developed what they call the *Gaia Hypothesis*, named for the primordial Greek Earth Mother. Their hypothesis is that Earth (Gaia) is one living organism, an entity with capacity to regulate conditions for the optimum benefit of all its components. Human interference now threatens the entire living organism.

George Watson and I went to Boston last year to hear Lynn Margulis speak on the *Gaia Hypothesis*. She says that the most urgent danger is the destruction of the rain forests, which (in South America) are being cut down to make more grazing lands for raising cattle to make more hamburgers for North Americans. The land is not suited for grazing, and is depleted in a few years, so more forests must be cut down. In doing so, we are turning Earth into a desert, incapable of producing food and oxygen and sustaining life. We are destroying our own habitat and our children's future, and also the habitat of other species. Lovelock points out that if we are all part of Gaia, when a species becomes extinct, we have destroyed part of ourselves.

We need to work at mending the Earth on many different fronts, each of us approaching it from the vantage point of our personal skills and interests. My field is theology, and I tend to believe that we will not succeed in fully healing Earth until we give up our fragmented view of reality. Before we can heal Earth we need to heal the psychic split in ourselves that makes us think hierarchically and dualistically. Only by seeing that we are not separate selves, but part of a vast living entity, only by seeing that we humans are not in charge of this planet with rights to exploit it, will we see how our planet is to be healed. We need to internalize our oneness with Gaia, and learn a

proper humility. We need to see Earth from the standpoint of other forms of life as well as from our own viewpoint. Joanna Macy suggests that we need to learn to "think like a mountain." I know what she means.

Some years ago, in a time of grief, I learned to think like a tree. It began for me with a line from a poem by Rainier Maria Rilke, written at a time of despair, when he asked what hope there was for him. The answer came in this line:

> There remains, perhaps,
> some tree on a slope, to be looked at day
> after day ...

Slopes are not easily come by in the flat prairie land of Chicago where we were living, but I found my tree, a maple, and began to look at it day after day. Soon I did more than look at it, I leaned against it, and if I thought I would not be observed, I put my arms around it. I felt its rootedness in the Earth; I experienced its sensitivity to the slightest breeze. I sought shelter under it from the hot sun, or at times a gentle rain, and observed many small creatures that had their being in my tree. I saw with what celebration it decked itself in bright colors in the Fall, and with what grace it let its leaves go, one by one, or in great torrents. It did not lose its integrity, its autonomy, when the leaves were gone, but watched patiently through the winter. I saw the elemental beauty of its bare branches against a leaden sky, and how it embraced the snow. And healing came to me. My tree lived in me, and I lived in it.

Beor Creek *by Ernie Goertzen, Eugene Meeting*

Buddhist Master, Thich Nhat Hanh, says we need "to hear in ourselves the sound of the earth crying." ("Our Mother is dying!") When we feel Earth's woundedness as our own woundedness, we will care passionately enough to make the drastic changes in our lives that are called for. We will be sensitive to what government and industry are doing to us, and make time to write the letters, join the protests, and go to jail, if necessary.

Christianity has taught us that God is a "heavenly" Father, and that our real life is not here, but begins after our physical death. We are to endure all the troubles and sorrow of this life patiently, and "great will be our reward in heaven." Leaf through any Christian hymnal and see how this is the message of virtually every hymn.

As long as the center of our lives is in heaven, what happens to the earth does not matter. But Earth is God's creation, and we are also told that when it was finished, "God saw that it was good." Can we not see God in Creation, and see that it is where our real life lies? Earth is paradise enough. Heaven can wait.

Think for a moment of the different world view of the tribal peoples of this continent who see Earth as the Mother, source of all life and all that is needed for life. (The *Gaia Hypothesis*). They also see animals as brothers and sisters from whom we can learn much. They lived here for generations without despoiling their habitat and causing animals to become extinct.

Jesus told us that the Commonwealth of God is within us; that it is already here, that we may live in it here and now, on this Earth.

Healing Earth, then, begins with healing ourselves. As we learn to see ourselves as part of the great living entity that is our planet, we begin to see how we have wasted our lives in frantic efforts to climb the corporate, academic, political or any other ladder. How exhausting it is to try to get ahead, to protect our status and power over others. How frantic it is to play the game of one-up-manship. Life becomes more relaxed, and we find we are healed in body as well as in spirit as we change our lives.

> "Tis a gift to be simple, 'tis a gift to be free;
> 'Tis a gift to come down where we ought to be."

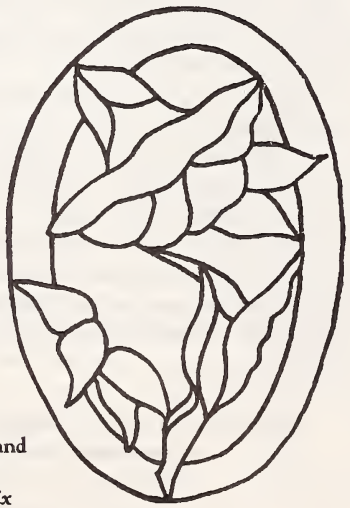
*(Continued on page 86)*

*(Healing Our Earth: continued from page 85)*

We open ourselves to trees, mountains, flowers, birds — all Gaia's manifold life — and find that healing is a two-way street. As we work at healing Earth, Earth, wounded by our transgressions, offers healing to us, as to all her creatures. And when our bodies can no longer be mended, Earth gives us the final healing, by taking us into herself. Francis Hole, Friend from Madison, Wisconsin, says, "Our bodies are disposable, biodegradable containers for spirit." Our bodies go back to the Earth and become a part of her ongoing life. Death is eternal recycling, one sure form of immortality.

Sometimes when I read the terrible statistics of species becoming extinct and rain forests being destroyed, I wonder whether it is too late. I find myself mourning for Earth. ("Our Mother is dying!") I see a tree against the sky or hear a Bach fugue and weep for the beauty of the earth and our human culture which we are so close to destroying. Realistically is it too late to heal our Earth? What do you do when hope is gone?

Emily Dickinson gave me the answer. You dwell in *possibility*! It is still possible that working together with our voices, our vigils, our votes we can make the difference. I take courage because it seems to me that from month to month more people are seeing the urgency of the situation, and are quietly beginning to change their minds and their lives to think and live more holistically.



Hummingbird and Flower *by Dorrit Phoenix*

Let us take courage and redouble our efforts. At least our children will know that we tried!

Emily Dickinson also rejected some dubious heaven "up there" and saw that Earth is Paradise enough. Let her have the last word:

I dwell in Possibility -
A fairer House than Prose -
More numerous of Windows -
Superior - for Doors -

Of Chambers as the Cedars -
Impregnable of Eye -
And for an Everlasting Roof
The Gambrels of the Sky -

Of Visitors - the fairest -
For Occupation - This -
The spreading wide my narrow Hands
to gather Paradise -

## A Protocol for Holy Ground [Introducing the Nature Amendment]

***Excerpts from the Speech Delivered to Northern Yearly Meeting, September 2, 1989 by Marshall Massey, Mt. View Meeting, Denver, CO***

...Despair is easy. Historians can point to civilization after civilization that perished of a failure to care for its environment — Mesopotamia, the Indus Valley, Rome, North Africa, and so forth. And personally, when I hear people shrugging off the present danger with the statement that "science will find a way", it strikes me not as realism so much as a blithe and lethal indifference to our children's fate.

Yet I wouldn't be speaking here if I weren't confident the problem can be solved. I *know* we can cure ourselves of our bad habits — because I can point to archaeological evidence of other societies that were faced with similar problems, came very close to disaster, *and yet managed to stop themselves short of the brink.*

Example: the first immigrants to America, ninety centuries ago, fell into a pattern of hunting species to extinction. Mastodons, mammoths, giant bison, giant ground sloths, stagmoose, giant beavers, and American camels all perished in the first thousand years after they arrived. But at that point, they managed to break themselves of the habit; and by the time the Europeans arrived, they were living in near-harmony with their environment.

More examples: On the islands of Hawaii and Tikopia, and the North Island of New Zealand, the first settlers fell into a disastrous pattern of deforestation and erosion. It might have led, in time, to the sort of catastrophe that wiped out the folk of Easter Island. But these peoples, too, managed to stop themselves in time.

Societies *have* turned themselves around when they've wanted to.

The question, of course, is how they did it. If we can figure that out, we might be able to apply the cure to ourselves.

The difficulty is that none of them wrote down how they solved their problems. They were all illiterate.

However, we have an important clue to their solutions. Because in each case, when modern anthropologists came to study the post-crisis, environmentally responsible culture, they found *systems of taboos* protecting the environment from destruction.

Why taboos? Why not just ordinary laws?

The reason is that an ordinary law, the work of a legislature, can be set aside by that legislature (or its successors) whenever it feels like doing so. It's clearly understood as a matter in which people have choice.

But a taboo relates to a matter in which people *must* be allowed *no* choice: a matter such as murder, slavery, or rape. This is the same as saying that a taboo must be regarded as an *absolute eternal* law....

And precisely for this reason, human governments are regarded as having no right to defy a taboo or set it aside.

...Taboos are enforced *even against the government.* This is true by definition: a community will brook no violation of any true taboo. If legal means of enforcement are available, the community will use them — as in the case of former President Nixon. But if no such means are available, the community will do what it must. The archetypal example of *that* was the signing of *Magna Carta.*

We have functioning taboos aplenty today: against murder, incest, armed robbery, slavery, false imprisonment, and the like. Each one reflects some measure of our sense of true righteousness, the sacred order....

And think how ferociously we uphold them all!

...I am confident that as our government keeps selling out on one environmental issue after another, the necessity for an environmental amendment will be demonstrated quite nicely....

But how do we translate a new concept such as the sacred order of Nature — into a taboo?

Here in America, at least, it's quite simple: we state the concept as a set of rules, and then enshrine the rules in a Constitutional amendment.

In fact, that's exactly what we did to make slavery taboo.

And there's a reason why we do it this way: for in our U.S. system — which emerged out of something resembling a collective religious exercise — a Constitutional provision stands above the entire government; every part of government is subject to it, and the legislature cannot overrule it. Yet it's below that popular understanding of righteousness in which taboos reside; so if the people find that a Constitutional provision does not accord with what's right, they have means available by which it can be changed....

Intuitively, we understand that substantive amendments to our Constitution do express divine taboos, do set forth divine principles — and so we expect appropriate qualities in our amendment proposals.

First, we expect the amendment to be flawlessly phrased. It must express the values at stake movingly and precisely; it must do so in a way that will lead to no injustice; and it must transcend local and temporary circumstances.

It's these five qualities — inspiration, precision, simplicity, justice, and universality — which we regard as marking a fit subject for elevation to the status of a sacred, absolute taboo. Or, if you prefer, it's the lack of one or more of these qualities that

*(Continued on page 88)*

*(Nature Amendment: continued from page 87)*

relegates other, murkier matters to the province of ordinary, easily-altered laws. Thus it was the feeling that alcoholism could not be outlawed in any way that caused the Eighteenth Amendment to be repealed.

Second, we require the taboo to be carefully positioned with the legal system.

It must offer a reliable method of relief. That means it should be enforceable from the grassroots, and beyond the power of the powerful to change.

Yet it must show respect and mercy toward all portions of society. It must not deny the accused the opportunity to justify her acts — and it must offer the ambitious a chance to demonstrate leadership in justice.

Above all, the changes it makes, and the powers it creates, must pose no threat to society. They must flow through socially-acceptable channels, and demonstrate due regard for the welfare and tranquility of the nation.

Well, I wouldn't be making the suggestion if I didn't have a specific amendment proposal which I think meets all the criteria I've described. Here, then, is my proposal for an environmental amendment to the Constitution:

### The Nature Amendment
### Proposed Language for a Comprehensive Environmental Amendment to the Constitution of the United States of America

Section 1. No action, policy, or pattern of neglect, either public or private, shall be taken or permitted by the United States or any State, which would have a significant adverse effect:

(a) on the atmospheric chemistry, waters, soils, or other physical resources on which life depends;

(b) on the integrity, diversity, or continuing viability of a plant or animal species of known or potential, direct or indirect value to humanity; or

(c) on the integrity, diversity, or continuing viability of a wild ecosystem.

Section 2. All public authorities shall nurture the social bases of a sustainable human relationship with the natural world:

(a) by preserving natural features of outstanding beauty;

(b) by facilitating ecological research and promoting popular understanding of ecological principles and concerns:

(c) by promoting and facilitating the practice of pro-environmental disciplines, such as conservation, recycling, pollution control and sustainable technology; and

(d) by promoting respect for the welfare of non-human creatures, and protecting them from unnecessary suffering at human hands.

Section 3. The preservation of ecosystems being necessary to the future of humanity, the right of citizens to bring suit on behalf of the provisions of this Article, or in direct defense of the entities protected by Section 1 above, shall not be denied or abridged by the United States or any State.

Section 4. The Congress shall have power to enforce this article by appropriate legislation.

## Afterword

The idea of a U.S. Constitutional amendment addressing modern environmental concerns is not original with myself. National Wildlife Federation researchers have traced it back to 1968 — essentially, almost at the beginning of the modern environmental movement.

For the specific ideas that have gone into my Nature Amendment proposal, I'm indebted to the written work of Raymond Firth, Aldo Leopold, Wendell Berry, and Christopher D. Stone, and the personal influence and example of Richard Cartwright Austin. The theorists who crafted the original Constitution (especially Madison and Jefferson) had considerable influence as well. I'm indebted to Ernest Getz and Russell Barsh for suggestions on wording; indeed, half the present language of the proposal is theirs.

Despite my debts to these sources, however, the ultimate responsibility for this proposal, with all its faults, remains my own.

I welcome Friends' comments and suggestions regarding the wording of this Nature Amendment and the ideas here expressed.

[*Marshall Massey currently edits and publishes an*

*Environmental Amendment Circular which is available for $1.50 each postpaid from 4353 E. 119th Way, Thornton, CO 80233. Also available from him are copies of the Nature Amendment ($3.50 a dozen) and a booklet entitled* A Government Rooted in the Earth *($7.50/copy plus $1.50 postage & handling). The full text of his address (with footnotes) excerpted here may be purchased for $3.75 per copy (plus $1.50 shipping, per order).*]

**Birds of Paradise** *by Dorrit Phoenix*

## Symbols are Incredible — Yes!

***by Nancy Gibbs Richard, Redwood Forest Meeting***

At the end of the Spring Retreat for the Quaker Spiritual Quest day, there was a time for sharing, sharing of the day's work, sharing of our life's work. Stirred by an unsettling experience in one of the smaller groups at the retreat, Nicola Geiger spoke to us of the icon of St. George she was wearing around her neck. The icon is a raised figure of St. George made from a small rectangle of brass, about 2 1/2 by 4 inches.

Preparing to leave for the retreat, Nicola reached for St. George, not knowing why she chose to wear the icon that day. She had lent the icon to a close friend for an extended period of time. St. George had been returned recently.

In a voice still rich with German intonation, Nicola told us that in the bitterly cold winter of 1945, she and her Russian husband lived in Berlin. They were involved in Resistance work and knew that death was a likely consequence of their work. Nicola's husband was captured and imprisoned in Poland.

Nicola decided to walk the four hundred miles to Poland in hopes of finding her husband. As she prepared to leave their apartment in Berlin, she lifted the icon of St. George from the wall and hung it from a string around her neck. The icon had been in her husband's family for several hundred years.

The weather was very cold. There was a great deal of snow on the ground. In anticipation of the Russian invasion, the part of Germany through which Nicola walked had been evacuated. People had left their homes in great haste, often leaving food in the cupboards and chickens in the yard. The villages were deserted. The only people left behind were dead, unburied.

Nicola survived by staying in deserted houses, eating food that had been left behind. One day, she wakened to find the house where she had spent the night surrounded by three Russian tanks. Because she understood Russian, the commanding officer determined that she must be a spy and gave orders for her to be shot. One of the men held a pistol to her head. Nicola said that at this moment, she was not frightened. She had accepted the possiblity of death.

The commanding officer gave an order to remove Nicola's warm winter coat so that it would not be spoiled by blood. As a soldier tore off her coat, the officer saw the icon of St. George. He shouted at Nicola, "My mother prays to the same saint. Go!"

Nicola forced herself to walk not run away from the Russians. At that moment, she was very afraid, because she wanted very much to live. Nicola walked on to Poland but never found her husband. She finished her account of how St. George saved her life with, "Symbols are incredible — yes!"

# Friends for 300 Words

## From the Quaker U.N. Committee

*by Clare Galbraith, Delta Meeting*

As the only member of the Quaker United Nations Committee who lives west of Austin, Texas, I have a mission to share, and California Friends have evinced an interest to receive, perceptions gained from this experience.

The Quaker United Nations Committee meets five times a year at the Quaker House in New York. Quaker House is an integral part of the program of the Quaker Office at the United Nations (QUNO). At Pacific Yearly Meeting, many Friends signed up to receive the QUNO newsletter, *In and Around the United Nations*. Others may be interested to know that the Quaker United Nations Office is staffed by six people, including two interns, in New York, and six people, including two interns, in Geneva. Of the multiple activities of the United Nations, QUNO directs its monitoring to Quaker testimonies: human rights, disarmament, conscientious objection and refugee issues, particularly. The Friends World Committee for Consultation has consultative status at the United Nations. In New York, the American Friends Service Committee staffs the office, and in Geneva, London-based Quaker Peace and Service does.

In New York, our director is Stephen Collett, who with his wife, Berit, are the hosts at Quaker House. In addition Barbara Elfbrandt, formerly of the AFSC office in Tucson, Arizona, is assistant director. There is an office manager and two interns, one from the United States and one from Britain.

Stephen, Berit, Barbara and each of the interns follow the course of particular issues at the United Nations. They provide briefing papers and background papers to United Nations delegations and to interested Quakers. Respect for their research is such that many delegations forward the QUNO summaries to their home governments intact with only memoranda attached.

An important role of QUNO is to provide delegations with relevant information and analyses of issues coming before the General Assembly or the Second and Third Committees of the United Nations. For example, on October 14, QUNO held a colloquium on the Arms Trade. The invitation stated that the colloquium would be conducted on an informal and off-the-record basis. Forty-four representatives were invited, forty accepted. At the end of the day, Stephen said that the delegates expressed deep appreciation for the information and insights they had received.

As for me, from the experience of my first meeting of the Quaker United Nation Committee, I am beginning to comprehend the Friends' testimony of speaking to the plight of the oppressor as well as that of the oppressed; they are intricately linked.

I am ready to come to your Meetings and am willing to write a report of each committee meeting to be sent to the appropriate committee of Monthly Meetings within the Yearly Meeting, if desired. Surely internationalism will come into blossom during the 1990s. Friends can reach me by mail:

Clare Galbraith
P.O. Box 4264
Dorrington, CA 95223

or by telephone (209) 795-7033, preferably evenings.

[*Clare Galbraith is a member of the Dallas, Texas Monthly Meeting; she is in the process of transferring her membership to Delta Meeting. For the past two years she has been a sojourning member of the Toronto Friends Meeting.*]

# Resources

## For Friends Seeking Information on War Tax Resistance

Pendle Hill Publications have recently published their pamphlet #286, *War Taxes, Experiences of Philadelphia Yearly Meeting Quakers Through the American Revolution* by Elaine J. Crauderueff, Friend and war tax resister. It is $2.50 a single copy, postage paid, and is available from Pendle Hill Publications, 338 Plush Mill Rd., Wallingford, PA 19086.

This brief history ends with "Thoughts for the

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_____

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Present" in which Crauderueff acknowledges that war tax concerns continue to be a current dilemma for Friends. She asks important questions regarding the Peace Testimony and whether Friends can unite on any issue of the many issues of peace and justice. A set of "Queries for Reflecting on War Taxes" concludes this 36 page pamphlet.

The Friends Committee on War Tax Concerns of the Friends World Committee for Consultation published its *Handbook on Military Taxes and Conscience* in 1988. It is a compilation of essays edited by Linda B. Coffin, staff of the Friends Committee on War Tax Concerns. The Biblical basis for war tax resistance, its Quaker history and its legal ramifications are explored. Statements on war tax positions from other churches and a chapter on international responses to military tax resistance are also included. The Peace Tax Fund Bill is explained in one appendix. Another appendix lists questions for study and discussion. Ten pages are devoted to organizational resources, books and booklets, periodicals, brochures and articles, slideshows and videos and war tax alternative funds.

This is an exceptional resource every Meeting should consider making available to its members and attenders, It is $6.50 and may be purchased from FWCC, 1506 Race St., Philadelphia, PA 19102.

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## An Invitation to Communicate About Pacific Yearly Meeting

At its last meeting, Pacific Yearly Meeting Ministry and Oversight Committee considered many comments about the Yearly Meeting sessions in August. Feeling that Yearly Meeting plenaries have become, from time to time, overloaded, we want to share some ideas with attenders and seek comments. What do we really want from Yearly Meeting? Why do we come? What should the week's experience be? Over the past few years attendance has been decreasing while the median age reflects an older population. We encourage Friends to share with us, or with other appropriate Yearly Meeting officers or committees what their visions and ideas are. Here are some thoughts we had:

**About committees:** Would committees be willing to present a written report of their work on behalf of the Yearly Meeting beforehand, and have these documents ready to be given out at registration? Would Friends read these reports? Do we need to allot plenary time to committees which don't have action items? Could we have more interest group time, to include time for committee reporting and open committee meetings?

**About plenary sessions:** Would Friends be willing to shorten the time given to writing, reading and approval of minutes? Could we limit the number of items brought to each plenary session? How about an extended time of worship, say half an hour or so, preceding each plenary session — would we then feel a need to have afternoon meetings for worship?

**About families:** We recognize that PYM is hard on families with small children especially. Could we have a couple of evenings when there is no business scheduled, but an activity (singing, tie-dying, art project, dancing, story telling, etc.) in which everyone could participate?

**About scheduling:** Could we decrease the number of plenary sessions, and increase time for interest groups, free time, and fellowship/intergenerational activities?

We see Yearly Meeting as a time to strengthen our faith and commitment, and to enjoy ourselves. How do you see it? What ideas do you have? Please communicate your thoughts to Ministry and Oversight Committee, 1083 Prospect Blvd., Pasadena, CA 91103, or to other Yearly Meeting committees, and/or to your Meeting's representative.

Kitty Barragato
Clerk, PYM Ministry & Oversight Committee

# Young Friends Daybook

## Lucretia Mott, Pioneer for Equality

*by Diana Buell, Inland Valley Meeting*

**[This essay won the Riverside High School Essay Contest, March 1989]**

Lucretia Mott pioneered the equal rights movement in the early nineteenth century. By urging women to become actively involved in the anti-slavery movement, she initiated the women's rights movement, and motivated and empowered many women to involve themselves in politics.

In the context of the Victorian era, Lucretia Mott was unusually strong-willed and outspoken. These traits, in part, came from her childhood on Nantucket Island, an island of Quaker inhabitants where the women were independent since they conducted the business of the island while their husbands were away at sea.

Lucretia's Quaker upbringing imbued her with a deep empathy for oppressed people. She recognized injustice whenever she encountered it: whether it be in her childhood when she secretly helped a boy who was being severely punished, or in her old age, when she stood in the rain with a black woman who was refused transportation on a trolley car.

At the age of eighteen, Lucretia married handsome peace-devoted Thomas Mott, and the young couple began a family. Lucretia's second child, a boy of three, tragically died of a fever which left Lucretia deeply depressed. When she came out of her mourning, she focused her energies on her family and on combatting slavery. Lucretia began her crusade against slavery by speaking "as the spirit moved her" in Quaker meeting (something very brave for a young woman to do in the early nineteenth century), urging people to boycott slavery products. People were both touched and disturbed with what she had to say. When the Quakers split off into two separate factions, because of politics and religious differences, Lucretia and Thomas Mott left the more conservative Orthadox Quakers to join the "Hicksite" Quakers where they met and befriended William Lloyd

*Lucretia Mott*

Garrison and other prominent abolitionists.

Amid the "radicals" of the day, Lucretia formed the first women's political group: The Philadelphia Female Anti-Slavery Society. This prompted Lucretia and her inspired young followers, Elizabeth Cady Stanton, Lucy Stone, and later Susan B. Anthony, to start other women's organizations which finally focused on sexism as well as racism. In 1848 Lucretia, Elizabeth Cady Stanton and three other women organized the first of many women's conventions devoted to discussing "the social, civil, and religious conditions and rights of women."

All during this time, Lucretia was traveling throughout New England as a Quaker minister preaching unprepared speeches which seemd to flow from her naturally; she was well read, and could quote the Bible extensively as well as many other famous poems and books to back up her radical ideas. Some of her most radical ideas were her statements against child abuse and corporal punishment.

Lucretia refused to speak to white-only audiences. Once at an equal rights convention, a mob had gathered outside the hall to protest black women's participation in the convention. In calm defiance, Lucretia arranged for the black and white women to walk with linked arms to and from the convention.

Lucretia remained an advocate of nonviolent solutions, even during the Civil War. She had mixed feelings for although she resented that the slavery

issue was being resolved through bloodshed, she was relieved that the ownership of black people would finally be abolished.

Lucretia Mott had made actual many triumphs for equality during an era and in a culture that was harsh and oppressive to women and blacks. It was a lonely "battle", and Lucretia was often ostracized not only by society in general, but even by the Quaker community who thought she was going too far, and by fellow abolitionists who resented her blending of the two equal rights movements. However, as an old woman, Lucretia had outlived her critics, and she enjoyed her role as a heroine to the inspired younger generations.

[*Editor's Note: Lucretia Mott was born on January 3, 1793. Drawing by Dorrit Phoenix from a photograph of Lucretia Mott courtesy of Friends Historical Library, Swarthmore College.*]

# Letters

## Earthquake Repairs Appeal

*Dear Friends:*

Since the Loma Prieta earthquake on November 17, we have received many inquiries about the well-being of San Francisco Friends. Calls and letters have come from many places, and contributions, as well. We are grateful for these expressions of loving concern and for your prayers. And we are thankful also for the years of service and hospitality our Meeting's hosts, members and the AFSC staff have given. Their care and devotion have prompted much of this response.

For the most part our Meeting came through the "shaking time" rather well. Attenders were evacuated from their homes in the Marina district, but should be able to return. Individual houses and apartments suffered some damage and life was disrupted, but we know of no serious injuries. Such was not the case for others, and we are doing what we can to participate in relief efforts.

The Friends Center, which we share with the American Friends Service Committee, has no structural damage. However, two of the three chimneys have been capped off and the third reinforced and repaired. Interior repair work will take longer, but the gas is now restored and we have access to the third floor offices, guestrooms and to the host's apartment.

These necessary repairs have been, and will be, expensive, and have already depleted our building maintenance fund. We are exploring the availability of loans and/or grants from disaster relief agencies, and we appreciate the help we have received from Friends. Contributions can be made c/o John DeBeers, Treasurer, 2160 Lake Street, San Francisco, CA 94121, earmarked for earthquake repairs.

***On behalf of San Francisco Friends,***
***Jeanne Lohmann, Clerk***

## "Creative Listening," a Variation of Quaker Dialogues

***Dear Editor,***

There is a small error in the minute about Ferner Nuhn that you might wish to correct. In the October 1989 issue on page 41 it says, "Ferner was a member of the Ministry and Counsel Committee of Claremont Meeting which started 'Quaker Dialogues'."

"Quaker Dialogues" were actually started by Rachel Davis DuBois in New York in the late 1940's and early '50's. (See the book review by Madge Seaver on page 145 of the June 1985 *Friends Bulletin.*) It was a variation of a technique she developed to bring together groups of people who were having problems — often, with one another. Many Meetings nation-wide and in Europe used Rachel's method. However, "Quaker Dialogues" as she taught them had a major drawback: they required a trained leader. Preferring a simpler and, perhaps, "leaderless" approach, Claremont Meeting, under the leadership of Ferner Nuhn and Peg Gray, developed its own variation which they called "Creative Listening."

In spite of Ferner's and Peg's preferring the name "Creative Listening" for their variation of Rachel's method, most Friends, especially in the west, do call it, perhaps erroneously, "Quaker Dialogue." Friends General Conference, which originally promoted Rachel's "Quaker Dialogues," now forwards all inquiries about it to Claremont Meeting.

I interviewed Ferner Nuhn in preparation for my Master's thesis at Hayward State University. He told me that Rachel found Claremont's method very interesting and, in 1964, had Ferner demonstrate the technique to some of her friends in her New York

*(Continued on page 94)*

*(Letters: Continued from page 93)*

apartment.

I guess this little bit of history is "no big deal," but I thought readers might be interested.

*Sincerely,*
*Alice Chalip, Berkeley Meeting*

## Keeping Our Records Straight

*Dear Editor,*

We appreciated the fine memorial for Mildred McAllister in the Nov. 1989 issue. However, her middle name is McMullen, spelled with an *e*, not an *i*.

Many people regard Friends' early records as good and accurate sources for doing geneology. The people who come after may also use *Friends Bulletin* as such a resource. I feel that we should try to be as accurate as possible with our own names, dates, and records.

*Thank you,*
*Alice Stokes, Asst. Clerk*
*Logan Monthly Meeting*

## Response to U.S. Involvement in Latin America

*Dear Editor,*

We enjoy *Friends Bulletin* very much. Thank you for your continued efforts and fine quality. It's a good feeling to know what others in the Family of Quakers are doing.

We are well, enjoying New Mexico, Gila Meeting, and being regular folks once again. It certainly tugs at the heartstrings seeing what goes on in El Salvador now.

Wouldn't it be wonderful if we (U.S.) could trust the "Democratic Process" in Latin America as much as Gorbachev seems to in U.S.S.R. and Eastern Europe?

In hopes of peace in our world.

*Warm greetings,*
*Nina Macdonald*

[*Nina Macdonald was one of the defendents in the trial of Sanctuary workers who was acquitted.*]

## In the Name of Ideologies

*Dear Editor,*

The invasion of Panama by American troops suggests to me we should ask deep questions. Here are some of mine.

We were told our government invaded Panama to "save American lives." How can we save lives by initiating war? If it's really lives we're concerned with, why don't we air and sea-lift Americans out of Panama?

The law of our land is that only Congress can declare war. When did we repeal that law? When did we give the President the right to declare war?

President Bush announced a million dollar bounty for the capture of Noriega. What gives us the right to search out a national of another country to bring him/her to American justice? Our principle is that a person is innocent until *proven* guilty in a *court of law*. In what court has Noriega been tried? Of what is he proven guilty?

Our government says it wants to support and protect democracy in Panama. How can we protect democracy through an undemocratic process: war? What gives us the right to determine who shall govern another sovereign nation? What has happened to our belief in self-determination?

And what of justice? Is it just to initiate such holocausts in Nicaragua? El Salvador? and now Panama? (To say nothing of Hiroshima, Dresden, Vietnam.) Is there any similarity between our destruction of these Latin populations and the Nazis' efforts to annihilate the Jews?

And what of "Reverence for life"? Whose life do we revere? Whom do we cherish? Not human life, for we will kill anyone, Americans, civilians, women, children in the name of our ideologies of democracy and freedom. Who gives democracy and freedom to these dead?

I believe our values are twisted. We are confused. We suffer. We are "sore afraid." We are threatened by almost everything and every one. There is much that is threatening us. Two epidemics alone are destroying our civilization: drugs (including alcohol) and AIDS. We suffer because we try to make war on everything which threatens us. We think we must "conquer and subdue" it. Will guns build houses for the homeless, heal an addict, cure an AIDS victim, pay our debts, make us a healthy, compassionate people?

I do not believe so. But I believe these ills of our society can be healed. We may not continue to have

high-paying jobs, but we have a huge work before us, work worthy of human beings — the work of compassion, change, to heal ourselves, and our world. Shall we join hands and begin this work today?

*Gene Knudsen-Hoffman,*
*Santa Barbara Meeting*

# Announcements

### Quaker Council for European Affairs Brussels-Strassbourg Seminar Sat. May 12 - Sat. May 19, 1990

This stimulating and informative Seminar is being arranged again this year by QCEA in Brussels. With The *rapid* changes in Eastern Europe it should be a most interesting experience.

The cost will be approximately $215.00 which will include accomodations for the week, transport and most meals. It does not include travel to and from Brussels.

A detailed program is available from: Ann Barlow, Seminar Coordinator, Quaker Council for European Affairs, 50 Square Ambiorix, B-1040 Brussels, Belgium.

### Brethren, Mennonites, and Friends (Quakers) Plan Environmental Witness at the Nevada Test Site

On the weekend of March 16 - 18, 1990, the Pacific Southwest Conference - Church of the Brethren, the Peace and Social Action Committee - Southwest Mennonite Conference, and the Pacific Yearly Meeting of the Religious Society of Friends (Quaker) will co-sponsor a religious witness in Nevada.

Under the theme "Even the stones cry out ..." (Luke 19:40), the weekend, termed *The Gathering*, will explore through worship the implications of the continued manufacture, testing, transportation, and use of nuclear weapons towards our planetary ability to sustain life. Particular attention will be given to considerations of nuclear waste disposal. The weekend will consist of worship, study and sharing with an emphasis on the inter-relatedness of the concerns for peace, justice, and the unity of creation.

The Nevada Desert Experience, an inter-denominational, faith-based nonviolent organization in Las Vegas, will provide logistical support for this weekend.

The Gathering will commence Friday evening at three sites, First Christ Episcopal Church in Las Vegas, the Test Site gate, and Yucca Mountain. On Saturday, worship will continue in the desert southwest of Las Vegas. On Sunday, an ecumenical worship will be held at the Test Site.

### East-West Relations Committee, PYM Fourth Annual Friends Peace Tour of the USSR.

August 24 - September 10, 1990

Meet Soviet Friends and build peace. Leningrad, Novgorod, Tallinn, Kiev, Moscow. Contact Melissa Lovett-Adair, 1570 Lena, Arcata, CA 95521. (707) 826-0156.

# Memorial Minutes

## Mildred Kane

Mildred Kane was born December 7, 1910 in Portland, Oregon and died at the age of 79 on September 15, 1989 near Monmouth, Oregon.

Mildred Kane is in the long tradition of strong Quaker women. Although single, her children were many and her family was richly extended. Her service to the Society of Friends and the American Friends Service Committee was rich and diverse. A distinguished career in nursery school and kindergarten education included teaching at the kindergarten and university levels, as well as directing an urban nursery school.

In more personal terms we see the fruits of the Spirit. Her life cut across the usual lines which divide us — education, age, economic class, religion, vocational status and gender. Housing and "things" seem to have had little attraction for her. Rather the focus of her life was people. A concern for the environment was manifest in her coastal clean-up weekend in which she involved her wide circle of friends. Children nurtured her life. Who else in their seventies could have a summer adventure camp for

*(Continued on page 96)*

*(Kane Memorial: continued from page 95)*

neighborhood children, let alone float down the Luckiamute River with them? In any group in which she participated, she insisted on a vital place for children in their program. Working at training Gaza Nursery School teachers focused a specific concern for justice — a homeland for Palestinians. The Gleaners manifested her style of service — from President to farm contact and yard sale organizer, from food distributor to field gleaner. It was fitting that her death came in the gleaning field as she picked corn.

A Memorial Meeting was held in Monmouth on September 20, 1989.

## Gordon Daniels

Gordon Daniels, member of Honolulu Monthly Meeting died on September 4, 1989 at age sixty-six. Gordon lived on the island of Maui and was a strong support for the Quaker Worship Group there who held a Memorial Meeting on November 12.

Gordon was an engineer who spent his career in the Pacific Islands, first in Guam, and then in Micronesia where he worked for the U.S. Trust Territory. Under the federal administration of President Kennedy, Gordon was land officer-surveyor for the building of elementary schools and homes for teachers on Belau. He was well-known for his professional competence combined with a patient concern for the welfare of the Micronesians.

William Vitarelli of Honolulu Friends Meeting who worked with Gordon Daniels on Belau reminisced that "when some of us government workers often threw our hands up in despair because of the inevitable problems of working in a strange culture and coping with the frustrations of an American bureaucracy, Gordon would 'keep his cool,' analyze the situation and get the job done." Friends knew Gordon as a generous man whose qualities of kindness and cooperation were an inspiration to others. When Gordon homesteaded on the island of Maui he joined the Quaker Worship Group there where his spirit continues to enliven its members.

Gordon is survived by Akemi, his wife, and sons Mark, Brian, Steven, Matthew and Phillip.

## Clarence "Ted" Cunningham

Clarence Cunningham was born in New London, Indiana, on December 22, 1901 and died in Berkeley on October 19, 1989, following a long illness. He was usually called "Ted" because his eleven older brothers and sisters wanted him to be named after Theodore Roosevelt.

In his childhood years Ted worked in the tile mill of his father, a former slave. In 1924 he became the first black graduate of Earlham College where he studied religion and philosophy. Ted planned a career in the ministry, but his first job working with boys in a community center led him to his ultimate career in juvenile probation. In 1925, Ted married Mary Elizabeth Burton, and together they worked for social service agencies in Indiana and Illinois. In Chicago, they joined 57th Street Meeting.

The couple moved to Berkeley in 1950 and transferred their membership to Berkeley Monthly Meeting in December 1953. Ted found work with the Contra Costa Juvenile Probation Department, where he continued until his retirement in 1971. Ted served as assistant superintendent of Contra Costa County Juvenile Hall from 1957 until his appointment as superintendent in 1970. He and Elizabeth raised two daughters and five of their ten grandchildren.

Both Ted and Elizabeth served on many Meeting committees. Ted was clerk of the Meeting from 1956 through 1959. Elizabeth Cunningham died in 1984.

In 1986, Ted married his high school sweetheart, Annette Palmer Chavez, who was widowed.

At a Memorial Meeting in Berkeley on October 29, friends and relatives recalled Ted's gentle smiling manner and his remarkable willingness to listen creatively. The current president of Earlham College sent to the memorial a long message to be read aloud by a member of his staff. He described Ted's continued influence on Earlham, where a building dedicated to Black Studies has been named in his honor. As that message noted, in the early 1920's, a black student was not permitted to join in many of the student activities, including the glee club. Although Ted was on the college's track team, there were times when he couldn't stay at the same hotels with his teammates nor eat in the hotel dining room with them. Ted later admitted to feeling hurt by these and

other slights, but he accepted them with good grace and won academic distinction.

The Juvenile Hall at which he served as superintendent and assistant superintendent was known nationally for its successful and innovative "therapeutic community." In a book that mentioned Clarence Cunningham and his personal interest in children at the Hall, Clarence's words are quoted on the back cover. He wrote, in part, of someone who "...was brave enough and concerned enough to light a candle rather than to curse the darkness.... Just think what might happen to our society if this idea were to catch on!"

Ted Cunningham could as well have been writing about himself.

No. 38 Bolinas Grove *by Ernie Goertzen, Eugene Meeting*

## Eva Herman Kersey
## May 21, 1914 - October 27, 1989

Eva Herman Kersey was born in Toronto, Ontario, the second daughter of Charles Augustus Herman and Mary Lavinia Herman. Her family was very active in the Methodist Church, and Eva early bagan to appreciate the Christian experience as a warm and loving fellowship out of which came a call for service. She responded to that call all her life.

At four Eva moved with her family to Los Angeles. The Hermans gave their daughters a thorough education in the performing arts, and Eva blossomed under the teaching of composer Frieda Peycke into a child performer who had at ten her own radio show, accompanying herself doing musical readings as "KMTR's Little Sunshine Girl." Eva continued to use her musical and dramatic training all her life, mainly in the service of Christian causes and the life of her family, where her primary loyalties remained.

At U.C.L.A. she prepared for law school, intending to become a juvenile court referee. Upon graduation, however, she decided that social work offered better opportunities for service, and she completed the M.S.W. degree at U.S.C. in 1938. At that time she was already supervising girls' clubs at the International Institute, and later was head of the girls' work at another pioneer East Los Angeles settlement house, All Nations Foundation. She was also organizing young people's programs for the Methodist Church.

Eva met Walter at the Wesley Foundation at U.C.L.A. They were married in 1942 and have four children: Walter Roscoe III, Charles Allan, John Robert and Rosemary Ellen (Small); and eleven grandchildren. After marriage Eva devoted herself increasingly to her family and church and to volunteer civic activities.

After Walter was released from CPS camp, they moved to the San Bernardino area. There they organized the Methodist young people to send tons of food relief to Germany after the war. Then they helped found the Fontana Methodist Church and the Pioneers of Brotherhood, an interracial interfaith fellowship in Fontana. Later Eva was president of the Colton League of Women Voters and did case work for the prototype Community Mental Health Center in San Bernardino.

The Kerseys also took part in the Fellowship of Reconciliation's local activities, where they met members of Redland Friends Meeting. In 1964 Eva's sister died after a long painful illness. Ross the eldest son was out on bail after refusing to register for the draft, and the new church they were attending was not meeting their needs... At last Eva walked out of a Sunday service during announcements about a fashion show, and Walter followed. The following week they tried Redlands Friends, and never doubted that they had found their new spiritual home. They moved to Sacramento the following year and joined Sacramento Meeting in 1966.

Eva served Friends in many ways. Early on, she

*(Continued on page 98)*

*(Kersey Memorial: continued from page 97)*

and Walter represented the Meeting on the Board of the Sacramento Peace Center, and on the Social Action Committee of the old Council of Churches. Eva represented Meeting at Friends Outside and Church Women United, where she was in charge of foreign student hospitality programs. She served many years on the Peace and Social Concerns Committee and on Ministry and Counsel Committee. She served Pacific Yearly Meeting on the Worship Fellowship Committee and on the Nominating Committee.

During all the Sacramento years she was active in the League of Women Voters, where she served on many committees. She was also one of the founders of the Sacramento Religious Community for Peace and a volunteer for UNICEF. Somehow she did all this without missing family meals, which she usually prepared. She was a devoted and imaginative cook who collected thousands of recipes; a skillful seamstress and a mother not only to her family but also to half the world she touched.

All these activities were sustained by Eva's unflagging devotion to the service of God and God's people. The lists are fleshed in real life by her endless outpouring of generous friendship. She was a counselor whose great ability to listen tended to turn eventually into hospitality: the high school student whom she inspired to become a teacher in the Chicago ghetto; the draft resisters who came out from under bridges to live with the Kerseys while they sorted out their options; her children in their "pads" in Berkeley in the sixties; the eager learners listening to Maharishi in Squaw Valley; the Japanese Americans herded into the Santa Anita staging grounds. These are a few of God's people with whom she was at home (sometimes uncomfortably!) and who sometimes found, through her, new ways that the love of God can be realized. Through our tears we can only praise God.

## Additions to the Calendar

**Published in the December 1989 *Friends Bulletin* p. 75**

### January 1990

**20** Call to Conscience for El Salvador, Rally to End U.S. Aid - 10:00 a.m., City Hall, San Francisco

**26-28** "Aging as a Spiritual Journey" with Tannisse Brown. Quaker Center, Ben Lomond.

### February 1990

**23-25** "Personal Journal and Dream Work" with Gertrude Karnow and Lois Robin. Quaker Center, Ben Lomond

### March 1990

**16-18** PYM and Ecumenical Peace Witness at Nevada Test Site. Contact Allen Karcher, (818) 791-1978. [See Announcements, p. 95.]

**23-25** "The Good Order of Friends" is a program focused on understanding the key elements of Friends' process. Sponsored by College Park Quarterly Meeting Ministry and Oversight Committee

**24** March to Oppose U.S. Intervention in San Francisco & Washington, D.C. on the anniversary of the assasination of Archbishop Romero.

## Correction

Regretfully, the computer gremlin dropped the last word of Sally Bryan's book review of Zoe White's *A Quaker Theology of Pastoral Care, the Art of the Everyday.* (Dec. 1989, Vol. 58, No. 4, p. 78.)

The concluding sentence of the review should read: "I recommend it to those who are interested in pastoral care, but also to all who undertake and wish to practice 'the art of the everyday.'"

## Advertisements

All ads submitted must be consistent with the beliefs and testimonies of Friends. $.40 per word. Minimum charge $8.00. Add 10% if boxed. ALL ADS MUST BE PREPAID, payment accompanying copy. Graphic services available through Friends Bulletin. Write for an estimate. Send for information sheet with prices for display ads and mechanical requirements. Copy deadline: 45 days prior to publication. Publishing of advertisements does not imply endorsement by Friends Bulletin.

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**PENDLE HILL OFFERS FOR THE FIRST TIME THE HENRY J. CADBURY SCHOLARSHIP.**
This newly established fund will support a Pendle Hill student with full tuition for one term. Applicants will be qualified Quakers with a serious interest in Quakerism and an intention to pursue a specific project. Academic work will be combined with Pendle Hill community life. The scholarship is named for noted Biblical scholar and Harvard professor Henry J. Cadbury, who was a Pendle Hill lecturer, teacher, and mentor for 52 years. Through its recipients and their work, the scholarship hopes to benefit both the Religious Society of Friends and the art of history. Interested persons may call or write Linda Melvin, Admissions Secretary, Pendle Hill, Wallingford, PA 19086. (215) 566-4507.

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**Wild Roses by *Mary Lou Goertzen, Eugene Meeting***

## Song

Waking up this morning, I see the blue sky.
I join my hands in thanks for the many wonders of life,
For having twenty-four brand new hours.
The sun is rising on the forest
and so is my awareness.

I walk across the field of sunflowers.
Tens of thousands of flowers are waving at me;
My awareness is like the sunflower;
My hands are sowing seeds for the next harvest.
My ear is hearing the sound of the rising tide on the magnificent sky.
I see clouds approaching with joy from many directions.
I can see the fragrant lotus ponds of my homeland;
I can see coconut trees along the rivers;
I can see rice fields stretch their shoulders laughing at the sun and the rain.
Mother Earth gives me coriander, basil and celery.
Tomorrow, the hills and mountains of the country will be green again.
Tomorrow, the birds of life will grow quickly;
the folk poetry will be as sweet as the songs of children.
The whole family of humans will sing together with me in my work.

— *Thich Nhat Hanh*

[*Permission to publish this English translation of a song sung in Vietnamese on a cassette, "Songs of Vietnam," by Sister Cao Ngoc Phuong kindly given by Parallax Press, Berkeley, distributors.*]

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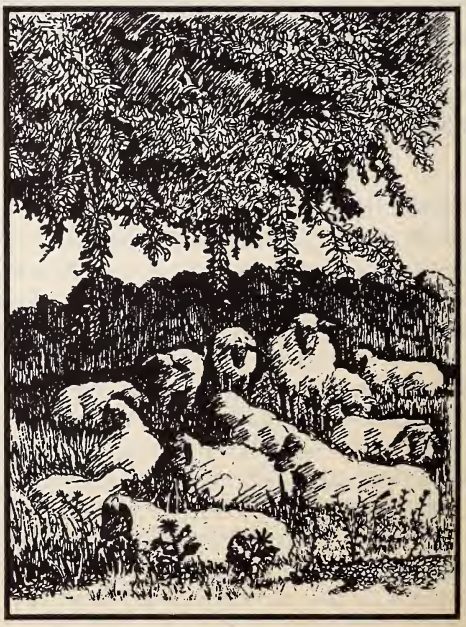

**Sheep Under an Apple Tree** *by Dorrit Phoenix*